THE PACIFIC

VOL. LXV. SAN FRANCISCO AND BERKELEY, MAY 5, 1915. No. 18

SEEN AND UNSEEN.

The winds that o'er my ocean run
Reach through all worlds beyond the sun;
Thro' life and death, thro' fate, thro' time!
Grand breaths of God they sweep sublime.

Eternal trades, they cannot veer,
And, blowing teach us how to steer;
And well for him whose joy, whose care,
Is but to keep before them fair.

O thou God's mariner, heart of mine!
Spread canvas to the airs divine!
Spread sail! and let Fortune be
Forgotton in thy Destiny.

* * * * *

Life loveth life and good; then trust
What most the spirit would, it must;
Deep wishes, in the heart that be,
Are blossoms of necessity.

A thread of law runs through thy prayer
Stronger than iron cables are;
And Love and Longing toward her goal
Are pilots sweet to guard the soul.

So life must live, and Soul must sail,
And Unseen over Seen prevail;
And all God's argosies come to shore,
Let ocean smile or rage or roar.

And so, 'mid storm or calm, my bark
With snowy wake still nears her mark;
Cheerily the trades of being blow,
And sweeping down the wind I go.

—David A.Wasson.

Pacific Theological Seminary

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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A SALOONLESS ROAD ACROSS THE CONTINENT.

After January first 1916 a traveler can start from several points on the Atlantic coast and can come almost to the waters of the Pacific Ocean through territory from which the saloon has been banished. The way stretches out, without interruptions, across Virginia and Tennessee, or North Carolina and Tennessee, or Georgia and Alabama and Mississippi, to Arkansas; thence to Oklahoma, Kansas, Colorado and Arizona to the borders of California.

With but one break, that of Utah or Wyoming, the road will be clear entirely through from the Atlantic to the Pacific, by way of the Northwest. Idaho, Oregon, and Washington enter the Prohibition ranks on the first of January 1916.

Accordingly with the exception of one hundred miles across the corner of Wyoming or Utah, in passing from Colorado to Idaho, — and that in the main through a part of the country largely without saloons, — the traveler can in 1916 journey from the Atlantic to the Pacific through a wide reach of territory in which the saloon will be an outlaw.

Wyoming is planning for a state-wide campaign against the saloon in 1916, with fair prospects of success, and in Utah only the governor's veto prevented the submission of the question to the people of that state next year.

In 1911 local option elections were held in 110 towns and cities in Utah, and 87 out of the 110 voted "dry". This left only 235 saloons in the state—141 of them in Salt Lake City and 32 in Ogden. In Ogden the saloon element was victorious by only 1,652 votes. In Salt Lake City the vote stood 14,008 for the saloons, and 9,328 against.

It is safe to say that the saloons would have been voted out of Utah in 1916 if the people had been given the opportunity to express themselves. That opportunity cannot be delayed long.

We have stated that the prohibition territory through which one can travel uninterruptedly, after the first of next January, from five different states on the Atlantic coast, ends as respects our southern coast line on the borders of Southern California. However, though California will not by that time have outlawed the saloon, the traveler can journey on from Arizona to the waters of the Pacific Ocean through territory largely saloonless.

Riverside county has saloons only in Perris and Elsinore. San Bernadino has a few black spots; only five of the municipalities of Los Angeles county grant saloon licenses, and every square foot of the county outside these few municipalities has been cleansed from the debasing traffic.

But this strip of Prohibition territory stretching across the continent from the Atlantic coast to the Pacific coast by no means tells the story of things accomplished in the battle against the liquor traffic. Seventy-six per cent of the area of our country is now "dry" by local legislation and fifty-seven per cent of our population is in "dry" territory, and that territory is increasing every month of the year. Last week large areas were added in several eastern states.

Eighteen states, each in its entirety, have outlawed the saloon. Two others will vote on the question this year; four, next year; and in ten others state-wide campaigns are being planned for 1916.

In many of these the temperance forces will win, for "every defense that the liquor traffic has erected has been beaten down, except the defenseless appeal to greed and appetite," and it cannot expect life much longer among intelligent, well-meaning people.

There are a few strongholds that it will be difficult to batter down. At the present time four states contain more than one half of all the saloons in the United States, and in those states live one half of the congressmen who voted last year against the submission to the states of a national constitutional amendment for the prohibition of the traffic. But in time these too will give way, and from ocean to ocean will stretch not merely a saloonless road but a saloonless land.

GRADUATION DAY AT PACIFIC THEOLOGICAL SEMINARY.

A class of eight persons was graduated this year—the largest for many years. In 1898 there was a class of 8 and again in 1910.

Those graduating this year were Dwight J. Bradley, Willis C. Crider, Otto B. Irelan, Harvey V. Miller, Ralph C. Waddell, Clara L. Smith, Kumazo Fukushima and Saburo Imai.

The anniversary address was given by the Rev. Dr. Edward Lincoln Smith, New York Secretary of the American Board. The subject was "The Effect of War on Christian Missions."

Dr. Smith was thoroughly optimistic—declaring that he never had felt more hopeful as to the future of Christianity, and the present was a day of supreme opportunity for the missionary. These was a purging of European life from many evils, he remarked, and there had come a new era of activity in spiritual things. Never before was there so universal a spirit of sympathy, and this means missions.

New openings were coming all around the world; and especially was the door of the Moslem world swinging open to Christian missions. In China there is an astonishing spirit of inquiry.

The outlook was for such practical unity that the work would ere long be marvelously increased in efficiency.

Both in Europe and here at home there had come into existence a new standard of sacrifice, as men were seen freely laying down their lives at what they believed to be the call of duty. And so all over the sky were written the words "A New Day".

To us here in America, a composite people fitted as

none other to serve the world, the future is big with opportunity.

Conferring the degrees, President Nash spoke of the task which challenged those who were about to go forth from the Seminary and dwelt in impressive manner on the instruments they were to use. He spoke of Truth as a real thing and the primary thing, and counseled them not to miss it. But it means study, profound study, both of books and men if material full of impulsion is to be had. To Truth they were counseled to add Emotion, for Truth reaches out only through the emotions, eloquence consisting in feeling a truth and making those who hear feel it.

Another instrument named was Friendship. And the suggestion was, be friends with everybody. Here it was remarked that the old methods of pastoral service had passed by largely, but that the friendly touch here and there and everywhere was never more essential. A fourth instrument mentioned was Personality—character if you like so to call it; you yourself moving about among men as one seeing Christ, and then manifesting him. The consecrated man of God is what the people want; and the counsel was, Be that man, radiating His life everywhere among the people.

In the evening of the day of the graduation exercises, Thursday, April the 29th, the members of the Faculty, the graduating class, alumni, and friends of the Seminary were at dinner at the Shattuck hotel.

Dr. Nash presided and told some of the hopes and expectations of the Seminary. He said that it was the judgment of all far-sighted men that here on San Francisco bay —in Berkeley—where is located the University of California—is to be one of the few great educational centers of the world. Increasingly would the young men and young women of this and other lands come here for their training. The Seminary accordingly rejoiced in the great opportunity before it on this coast. The call was said to be loud for enlargement in order that the institution might do properly its work in the present time and go on properly equipped for the future. Ne buildings on the fine new site bought last year adjoining the University grounds near the Greek Theater are imperative, and the changes of recent years in church activities and methods demand a professor of religious education.

Forty-nine sudents were in attendance this year—a fine body of young men and women; and the Seminary has furthered itself in the effort to serve all denominations alike by adding to its board of trustees a Methodist and an Episcopalian, in the persons of the Rev. Dr. E. R. Dille, a long time leader in California Methodism, and Prof. Lange of the University of California, a prominent layman in the Episcopal Church.

President Wheeler of the University of California was a guest at the dinner, and he spoke of the Seminary teachers as a blessing and benediction to the University. He thanked God, he remarked, that the Seminary was right here at the very gates of the University—doing what needed to be done and what the University could not do, although an essential part of a university education. Differentiated in certain ways though they be, said President Wheeler, the University and the Seminary are engaged in one common work.

The Rev. Dr. Edward Lincoln Smith, New York Secretary of hte American Board and Dr. Barnes, the Secretary of the Baptist Home Missionary Society, were among the speakers of the evening.

Mr. Bradley spoke for the graduating class, telling of what great value the Seminary had been to him and his gladness in that he had come to the Coast.

The Rev. H. S. Tuttle spoke for the alumni, telling of their gratitude for a view-point and a faith which otherwise they could not have had, and expressed the hope that they all might pay for what they had received by giving out to others.

A very pleasing feature of the evening was the singing by the Seminary Quartette which was most heartily applauded and encored many times.

Dr. Nash's words just at the close that evening were a beautiful tribute to the four leaders who have passed into the other life—Drs. Benton, Mooar, Dwinell and McLean The substance was that they of the present day to whom this work has come as a precious heritage will not meet its future as it should be met unless they remember the past, and reverently salute those who have led to what has been accomplished—keeping ever in mind the beauty and sweetness of their character and life in God, the heights they gained and all that they stood for before they left us.

And Heaven, said Dr. Nash, may be nearer than we think, and our helpers among those whom we no longer see nor hear as of old.

PACIFIC COAST NOTES.

The Mormon population of Utah is about 92 per cent of the whole. In Idaho it is 62 per cent; in Arizona, 24; in Nevada, 8.

The mayor-elect of Chicago has announced that he will give attention to the development of cheap amusements so as to keep people out of the saloons.

The meetings conducted by John R. Mott and Raymond Robbins at the University of Kansas resulted in six hundred students indicating their intention of leading Christian lives.

Among the speakers at the international convention of the Christian Endeavor Society in Chicago, July 7—12, will be President Wilson, Secretary of State Bryan and the Rev. William Sunday.

Evidence regarding the growing cleavage in the German Socialist party, says a Berlin correspondent, accumulates from day to day. It is also clear that the anti-war section of the party is gaining ground.

Whitman College at Walla Walla received from Miss M. L. Denny of Seattle, who was killed recently in an automobile accident, a bequest of $45,000, making her gift for the endowment of the Mary A. Denny professorship $50,000.

In a recent address the Rev. Dr. Josiah Strong urged the Church to pay special attention to young men who go to the Orient to accept business positions, declaring they often can do more good for the Church than ordained missionaries.

Mr. Charles A. Murdock, who went into the printing business in San Francisco in 1867, has sold his interest in the business. He continues to edit the Pacific Unitarian, and

will do some field work for the American Unitarian Association. He is at present one of the city Supervisors.

Up to date there have been expended on the Cathedral of St. John the Divine in New York City, $2,201,000. The total contributions amount to $6,650,000. This total is for the cathedral, the seven chapels, synod hall and the choir school. The chapel of seven tongues now nearly completed cost $1,125,000. The endowment fund now amounts to $686,000.

A New York man writes to the New York Times: "Mr. William Sunday, in a recent denunciation of evolution, said as follows: 'People may believe that their ancestors were monkeys if they wish; I don't.' If Mr. Sunday had only taken the trouble to inform himself upon the subject he would have found that evolution does not state that the monkeys are the ancestors of men; they are our cousins, not our grandfathers."

The evidence showed that the saloons were the centers of nearly all the corruption in the elections at Terre Haute, Indiana, because of which the mayor and several other officials have been sent to the federal penitentiary. It is not surprising that the judge passing sentence said: "My notion is that the saloon will have to go. I believe the time will come when the people will rise up and smash the saloon at least as we have it now."

A New York correspondent of the Christian Evangelist writes: "The general impression seems abroad that the Protestant churches of Harlem are doomed because of the influx of Jews and negroes like two mighty walls to the south and north of our strip across the island. This is a mistake, there are more than enough to fill all the churches. The latest statistics will prove it. Too many go down town; they need an impression of a great, united service. The seed and the sower can't make up for the soil. When the Billy Sunday campaign comes to New York it is scarcely to be doubted that it will center in our midst."

Mr. J. E. White, a San Francisco attorney, and a leading Methodist layman, spoke at the meeting of the Methodist Ministers Monday of last week concerning the morals of the city. He quoted from letters and circulars which are being scattered broadcast throughout the East by various organizations and individuals in which he claimed there are set forth in an exaggereated form the moral conditions in this city, and urged that efforts be made to meet the extreme statements. These circulars appear to give the impression that the moral conditions at the Exposition are bad. Mr. White expressed it as his firm belief that the Exposition authorities "are doing all in their power to keep the grounds under the strictest moral conditions."

Mrs. Arthur H. Smith writes from China: "A scholar in Peking has been investigating the New Testament for himself and has been soundly converted. He came into the Bible Society rooms in Peking and said that he was persuaded of the absolute truth and inestimable value of this book to renovate China. He had investigated various faiths. This was the one that rung true. Could he get copies to send to his friends? As many as 50? Could he get 500 copies? Finally he ended by buying 5,584 copies of the New Testament, some in elegant leather bindings for influential friends. He paid for them at once and was preparing elegant silk sheets to accompany many of them. On these sheets were written in scarlet and gold characters his estimate of the precious Book."

The senior class statistics this year at Princeton University cover a wide variety of subjects, from favorite actors and actresses to favorite characters in literature. Tennyson, as in former years, is the favorite poet, with Kipling a close second. Dickens is the most popular fiction writer, with Stevenson next. Shakespeare was voted the favorite dramatist, and George Bernard Shaw came next. Sixty-three per cent. of the seniors smoke, and one-eighth admtited that they had kissed a girl. Ninety-five per cent. correspond with girls—one senior corresponds with eighteen. Four thousand dollars was given as the average cost of the college course. Four per cent. of the class, which numbers 325, supported themselves entirely throughout their four years in Princeton, while 20 per cent. paid part of their way through by money earned in college.

A missionary among the Piute Indians in Nevada writes: "In ten years of association with many tribes at various times in my experience, I have never met a more kindly people than the Piutes, and their smile and 'thank you' make you feel repaid for all favors you bestow. He is slow to take on the ways of the whites, especially those ways that do not appeal to him as an improvement on his own. An incident happened a few days ago that illustrates this: As I was returning from the postoffice early one morning I saw one of our well-known Indian men with his wife driving into town in a very nice spring wagon. But they had taken the seat off its proper place and had it longitudinally in the box of the wagon while they sat on the floor as happily as could be. I asked him why he did not throw the seat away. He said: 'Oh, maybe some day need him, ride all same white man.' The men usually sit upon the seat 'all same white man,' but the women in most instances ride behind on the flat floor."

The Pacific Unitarian for April chronicles the outcome of the effort to re-establish a Unitarian church in Tacoma. "The efforts toward re-establishing a Unitarian church at Tacoma have unfortunately come to an end, at least for the present. The Tacoma Ethical Society more than a year ago, finding itself too weak to maintain regular services, invited the co-operation of the American Unitarian Association, in order that under an acceptable minister, and with aid from the Association, it might prove possible to unite the survivors of the Ethical Society and the remnants of the old Unitarian church into a single organization. Marshall Dawson was sent to Tacoma and preached there to a joint congregation for about fourteen months, and had excellent success in arousing public interest. But the requisite amount of co-operation between the two elements involved was not secured, and he resigned February 21st. Much surprise and regret were expressed, but it was unanimously voted 'that the resignation of Mr. Dawson be accepted with deep regret and sincere apologies to Mr. Dawson and the American Unitarian Association for sacrificing his service upon the altar of inactivity and lack of co-operation.'"

An American who has lived in Japan nearly forty years expressed in the Springfield Republican the judgment that "the Japanese are quite capable of going to war with us

for their honor, regardless of what it might cost them." He adds: "I do not mean that war is imminent, but it certainly is not at all impossible, and it behooves all thoughtful and patriotic Americans to carefully consider what can be done to avert it." Mention is made approvingly of the visit of Drs. Mathews and Gulick to Japan, but it is remarked: "Mere pleasant words cannot remove the real difficulties." An article in a prominent Tokio paper is quoted as declaring: "It the Americans really care for permanent friendship with the Japanese they have to accord the Japanese perfectly equal treatment with any Europeans in their country." The article by the American resident continues: "The Japanese feel they have a mission to 'preserve the peace of the Orient.' In plain English, to boss this part of the world, and fear with more or less reason that America is likely to stand in the way of their carrying out their designs for 'preserving the peace' in China. A leading paper recently said that Japan was the first, second and third obstacle in the way of America's imperialistic designs in the East. Whether the writer really thinks that our country has such ambitious designs, or whether the meaning is that America is the first, second and third hindrance to Japan's imperialistic designs, the result is about the same. It is not to be wondeded at that Japan should take advantage of the present condition of the world to extend her power and influence in China, and if her demands (which may very likely be known before this reaches you) are such as to arouse criticism or opposition from America the result may be very grave."

A writer in the Christian Evangelist tells of a sight on the streets of Los Angeles long to be remembered: "It was the latter part of September, when our President had seized the first possible opportunity of suggesting to the warring nations across the sea the possibility of considering terms of peace. As a means of giving moral support to the efforts of the President, some of our leading cities throughout the land were holding peace demonstrations. Los Angeles, California, was having its peace parade. Chancing to be down in the city, I crossed over from Broadway to Spring street to witness the passing of that three-miles-long procession. It was a demonstration long to be remembered. At the head of the column came platoons of police, mounted and afoot, preceded by a splendid cornet band; and then followed division after division of the city's civic, patriotic, and fraternal organizations. Banners, displays, floats and flags bore the messages of peace. A mile and a half or two miles had passed when there came a sight to awaken one's flagging interest. Here was a Japanese band, playing our national airs, and behind it a company of five or six hundred Japanese, followed by their families in carriages and automobiles, the men marching to this martial music, each carrying in his hand a little banner upon which was the word 'Peace,', while in his heart he prayed to his God for the peace of America, that through the peace of America the peace of the world might come. Behind these Japanese came a Chinese band, it also playing our national airs, and behind it a company of Chinese, some two hundred or more, each carrying his banner of peace, and each praying for the peace of America. Behind this company of Chinese came a group of men, all dressed in white, carrying aloft a great banner—lifted high and streaming to the wind—a banner that stretched across the street--upon which were these significant words: 'Delegates From Five Thousand Mohammedans.' Not from five thousand Mohammedans scattered up and down the Pacific Coast, but delegates from five thousand Mohammedans, beseeching Allah for the peace of America, that through the peace of America, the peace of the world might come,"

PACIFIC COAST NOTES.

The Idaho legislature has enacted a law which makes it the duty of county commissioners to furnish needy men who are out of employment work for at least sixty days during the season. It applies only to such as have been residents of the state one year.

Two women are now members of the legislature in Arizona and seven are county school superintendents. It is conceded that the votes of the women contributed largely to the adoption of the amendment prohibiting the liquor traffic. Because of the fact that Arizona's electorate is small it is easier to trace the work of the woman voter than it is where it is large.

At Jamestown, Washington, there is a small settlement of Clallam Indians. Most of them belong to the Indian Shaker Church. The church has a strong and binding temperance pledge. Of course all voted last November for state-wide prohibition. The victory which was achieved was celebrated by them and they sang a song the refrain of which is said to have been, as nearly as it could be interpreted: "Who made the state go dry? I,I,I."

Mayor Gill of Seattle who is now giving the people of that city a satisfactory administration, having been asked during the last campaign why he again took the chance of defeat after his recall, replied: "When I'm dead and my boys have sons of their own, I want to give them the chance to say: 'Your grandfather was mayor of Seattle—twice. The first time he wasn't much of a mayor. But the second time he was the best mayor Seattle ever had.' "

A press dispatch from Phoenix, Arizona, reads: "It may be regarded by many as significant that the prediction that if Arizona went dry business would be irreparably injured has not been verified. With the exception of those who were engaged in the liquor traffic, business men assert that their business has increased and that collections have improved. Many who were bitterly opposed to the amendment now declare unqualifiedly that if the issue is ever again submitted they will champion the cause of prohibition."

The Advance says of the biography of Dr. McLean by Professor Buckham: "The friends of Doctor McLean will be very grateful to Professor Buckham for this excellent little biograhpy. It is everything that such a book should be, a sympthetic interpretation of a noble character. Doctor McLean's work on the Pacific coast was monumental. He wrought his life into church and school. His name is honored in the churches which he established and in the schools of the prophets to which he gave his mature years. This admirable little biography and appreciation will help the more to keep his name in perpetual remembrance."

An Idaho woman writes: "Never, in the past 12 years

or more, have the women of Idaho been accorded so much courtesy and given so much consideration in the state legislature as they have been by the thirteenth session, recently adjourned." The previous legislature had not been very responsive to the requests of the women. At the intervening election a chastening hand was reached out, and it was a different legislature that assembled for the 13th session. Every measure, with but one exception, which the club women of the state asked for was passed, and all but one which were asked for by the State Congress of Mothers. Three measures which the women opposed were killed. Governor Alexander made a record in vetoes, but he signed all of the women's bills.

In his Reminiscences in The Outlook for April the 28th, Dr. Lyman Abbott tells how the Rev. Horace Porter, now pastor of the Congregational Church at Riverside, California, came to be his assistant for a time in Plymouth Church, Brooklyn. At the time Dr. Abbott was installed as pastor of Plymouth Church, Mr. Howard S. Bliss was installed as associate pastor. In the course of the installation services Dr. Abbott said: "I welcome Mr. Howard S. Bliss to a cordial and united work in which there shall be neither superiority nor inferiority, but a common fellowship in the pastorate of this church and in the work of the Lord Jesus Christ." In the "Reminiscences" Dr. Abbot writes: "A little later I carried out a suggestion of my brother Austin. When a medical student graduates from his medical school, he is eager to get a position in a hospital, where he is glad to serve without pay for the practical experience which such service will give him. I published in the Congregational journals, and also in the 'Christian Union,' a card inviting any young man to correspond with me who in similar fashion wished some practical experience in order to equip him for his life-work in the ministry and who would neither be paid for his service nor pay for his instruction. As the result of this card two helpers offered their services. One of them, Horace Porter, subsequently became the assistant pastor of Plymouth Church, and is now pastor of one of the most prosperous Congregational churches in southern California." Mr. Porter became associate pastor after Mr. Bliss's retirement.

The Sunset Magazine for May has a fine picture of the Rev. Edwin Sidney Williams, and an accompanying article entitled "The Father of the Blossom Festival." This is one only of the ways in which Mr. Williams will live in California history. We quote from the Sunset article: "Edwin Sidney Williams builded upon personality one of California's most famous annual festivals. He is the founder of the Saratoga Blossom Festival, an annual celebration the most attractive feature of which is the common view it affords of a great fruit-producing country in the glory of full bloom. There are no garish displays of wealth, no pompous parades, no blaring brass bands in the Saratoga Blossom Festival. Its attributes are generous country hospitality, a delightful picnic for thousands, a glimpse of Santa Clara valley carpeted in green and pink and white, the colors of its blooming orchards, with perhaps a simple pageant of school children presenting an allegorical story. Edwin Sidney Williams started the blossom festval thirteen years ago because he wished to share with the world his blossom-time inspirations and happiness. At first it was a picnic party where the guests came to his home in the hills and perhaps enjoyed a stroll along the foothill paths. He is a genius for spreading the propaganda of happiness, however, and the blossom festival grew year after year until tens of thousands now come each spring from all over the west to partake of its garden delights. But with all the crowds there have been no sideshows, no merry-go-rounds nor any of the myriad paraphernalia of alleged amusements which usually follow the crowds. All this is because Edwin Sidney Williams has imparted to the community the spirit of the blossom time. Saratoga makes no money from its festival. The fete is not promoted to bring money into the community, and the thousands share its simple fun without the necessity of keeping their hands on or in their pocketbooks."

SEE YOUR EXPOSITION AS OTHERS SEE IT.

If any Californians have been inclined to wonder at times whether they were not too enthusiastic over the Panama-Pacific International Exposition, what we give here may be reassuring.

The editors of the various church papers published by the Methodist Episcopal Church were in San Francisco last week at an annual denominational business meeting. The Rev. William L. Stidger, pastor of Calvary Methodist Church, who does a great amount of valuable newspaper work, interviewed them concerning the Panama-Pacific Exposition, and what he sent out to the various denominational papers throughout the country, of which he is the California representative, will be a big advertisement for the Exposition.

Dr. Meyers, the editor of the Sunday-School publications, Cincinnati, said: "I consider it well worth a trip around the world to see."

Dr. Hughes, the editor of the Pacific Christian Advocate, published at Portland, said that the visitor "is charmed by the architectural beauty of the buildings, the restful blending of colors, the artistic floral arrangement and gardening of the grounds, and finally edified by the excellent exhibits." He concluded: "It is a constant and growing marvel."

Dr. Bucher, who edits the German publications, said: "The surprising combination of the charms of the natural setting of the Exposition in a semi-tropical landscape of exquisite beauty, with the palatial size and style and the magical illumination of the buildings at night, not to speak of the completeness and the educational opportunities of the exhibits themselves, makes this Exposition an achievement which is sure to pass down into history as one of the crowning triumphs of modern American genius."

Dr. Claudius Spencer, editor of the Central Christian Advocate, Kansas City, said: "We all capitulate to the wonders of the Big Fair. Last summer I did time in old Spain, and carry imperishable memories of its delicate colorings, particularly in Toledo, Seville and Granada—the delicate lavenders and blues.

"It all came back on entering the main portals of the Exposition the first evening; but the Spanish colorings are nothing in the presence of the Tower of Jewels sparkling under the searchlight and soaring aloft in its successive platforms each one a master-piece. The whole world should see this Exposition."

Dr. Zaring, editor of the Northwestern Christian Advocate, Chicago, said:

"To crowd into a single paragraph the impression made by the Panama-Pacific International Exposition would work

injustice to that marvelous creation of the mind of man, as well as reveal the weakness and inadequacy of the English language. The symbolism, the color scheme, the harmony of arrangement are immensely instructive and captivating. One feels that he has matriculated in a World University as he enters the arched way of the Court of the Universe. And the further he proceeds throughout the exhibits the more he is impressed by the marvelous educational advantages afforded. Never in the history of the world has the genius of man schemed such light effects. Night has been transformed, not into day, but into a Fairyland. Invisible electric rays illumine the towers, the walls, the alcoves, in such charming fashion as to lend strength to the delusion that the beholder has been transferred from dull reality to a strangely fascinating dream-environment. It is a superlative externalization of man's idealism."

Dr. Joy of the New York Advocate remarked: "I have picked up nuggets on the Exposition grounds by night and by day that will enrich my life forever."

Dr. Jones of the Southwestern, published in New Orleans, said:

"The Exposition is a fine expression of our American life. In celebrating the opening of the Panama Canal we also emphasize American efficiency in the high levels of civilization. The exhibits in liberal arts, mines and machinery are most remarkable, and should be studied by all persons who really want to know the great throbbing life of our common country. The Exposition is projected on a large scale. The buildings are the most artistic of any American Exposition. The color scheme beggars description. It is brilliant and glorious. Perhaps nowhere in the country could we have had during the entire life of the Exposition such a riot of flowers and shrubbery and in such variety."

"THE CHALLENGE OF PROUD AND RECKLESS SAN FRANCISCO."

The words forming the caption of this article made up the caption of an article in the last number of the Sunday School Times by Howard A. Banks, the private secretary to the United States Secretary of the Navy. This, with one exception. Mr. Banks used the inexcusable word "Frisco," instead of San Francisco. "Proud" and "Reckless" are all right; but "Frisco" is barbaric. The use of that by a writer prejudices him with San Francisco people immediately, and rightly so.

Mr. Banks' article asked the question, "Should Billy Sunday answer the call of a world-pulpit at the Panama-Pacific Exposition?" He expressed the hope that Mr. Sunday could so revise his schedule of dates as to give at least three months to San Francisco during the Exposition.

The Sunday School Times says editorially:

"In San Francisco today an unparalleled opportunity faces the triumphant evangelism of the Twentieth Century. And the opposition of Satan is determined and marked. The opportunity and the opposition call for the opening of the flood-gates of prayer in America and the world. Only that will send the right men to San Francisco to remind the Panama-Pacific Exposition of God and of the blood of Jesus Christ. Startling and unforgetable is Mr. Banks' vivid picture of this city — beautiful and brilliant, care-free and dare-devil, all but pagan; and a world-center. May the latest word of human achievement that is being spoken at this Exposition drive the thirsty multitudes to the Water of Life. And may God's own men be there to point them to His Christ."

Mr. Banks devotes some space to what was accomplished by Mr. Moody in Chicago at the time of the World's Fair, despite the fact that people told him when he launched the enterprise that it would not succeed, saying in that connection:

"It was told to Mr. Moody that Chicago was a 'peculiar' city, and his campaign would not succeed there. The same thing is being said of San Francisco. If by peculiarity is meant individuality, it is quite probable that San Francisco has the most unusual civic personality of any city in the United States."

We quote from Mr. Banks' article as follows concerning San Francisco:

"As I looked in on her night life in the cafes I wondered if I were not in gay Paris, and again, as I heard on the streets the Babel-like mingling of foreign tongues it seemed as if I might have wandered into some Asiatic port. San Francisco is Parisian, and yet not Paris. She is Oriental, yet not the East. There is a saving salt of Americanism which keeps her from being quite either, but she has a strong flavor of both.

"It is a temptation to describe her as a pagan city upon American soil. Not pagan in the sense of being like Shanghai, or Hong Kong, or Constantinople, or Bombay, but rather like ancient Athens, the seat of the world's culture, the civic center of philosophy, the lover of the beautiful in nature and in art, a law unto herself, and always interested in any new thing.

"There is a reckless dash and drive in her city life. She is not as sordidly commercial as most Eastern cities. There is a spirit of fraternity and of interest in each other's success, which is different from the spirit prevalent in any other city in the Union. The artistic temperament is most acutely developed here. California produces ten per cent of the geniuses of America,—poets, novelists, writers, musicians, sculptors, artists, professional photographers, and San Francisco is their headquarters. Art veneers the commercial life of the city. The long rows of store windows on Market and other streets may well set the pace for New York and Chicago. You seem to be taking a tour of Europe when you go from room to room in her antique shops or her book-stores, for every room is furnished quaintly after the styles in vogue in some of the old continental cities.

"I wonder if Paul was taking a special trip around Athens to see the statuary when he ran across that marble-cut dedication: 'To the Unknown God.' If he were living in this twentieth century instead of the first,—and were in San Francisco to run the Panama-Pacific Exposition evangelistic campaign (as he would be, of course, if he were living),—I believe he would spare the time to take a look at the sculpture in this Western town on the ocean's edge. From the Donoghue forge-workers, down near the Ferry building, to the huge bronze and marble tribute to the 'Forty-niners' in the Civic Center, or the figure of Victory in Union Square, or the baseball player in Golden Gate Park, every piece of bronze seems quivering with life and action, so different from much of the dead and dull statuary of the nation's capital city.

"San Francisco with all its natural glory of house-covered hills, and bay macadamized with liquid gold from the setting sun, and people worshiping at the shrine of beauty, is the most care-free and dare-devil city in the world. God seems not to be in all their thoughts. It was only a few days after the earthquake of nine years ago, and while their houses were still a mass of smouldering ashes, that

five thousand San Franciscans assembled in the open-air Greek theater across the bay on the campus of the University of California at Berkeley, and heard Sarah Bernhardt play Phaedre.

"The San Franciscans, by the way, do not like to be reminded of the earthquake. They have the spirit of civic pride very highly developed, and that is the reason, perhaps, why they invariably refer to the disaster of 1906 as 'the fire.' They have not even considered it in the light of a warning. They are yet going on in their mad pursuit of pleasure.

"The Exposition season is considered by the San Franciscans as one long fiesta, and the cafes are the carnival centers. The diners don outlandish head-gear, the din of mingling whistles and bells is deafening, while scores of colored balloons are kept continuously floating across the room.

"The 'lid is off' the whole city; it is wide open. Chinatown lacks today the underground passages where women spent their lives without ever seeing the light of day, for the earthquake smashed that pest-hole of iniquity. But Chinatown with its horrors is still there. And Christ is there, to save who will. Here is a sweet-faced Salvation Army woman preacher pleading with the heedless masses of men to stop and think. 'For the sake of your bodies, as well as your souls, do not enter these doors,' she pleaded in tones of agony. The throngs pause invariably to admire the superb courage of the woman,—and then pass on.

"The Continental Sunday prevails in San Francisco, the theaters and pictures drawing their tens of thousands, while the churches draw their sparse and scattered thousands, or, more correctly, their hundreds.

"The religious statistics of San Francisco are startling. The city has in round numbers 500,000 inhabitants. Of this number only thirty and a half per cent is claimed as Christian—twenty-six per cent Catholic, and four and a half per cent Protestant, while the remainder, or 69½ per cent, have no church connection. San Francisco glories in bearing the name of a saint, the pious Francis of Assisi, and the whole city, Christian and unbeliever together, will turn out to the funeral of a Catholic priest or the corner-stone laying of a Protestant church; but there is a rich field here for the sowing of gospel seed. It is like having a foreign mission field at home. Of the city's half-million souls, 200,000 are foreign born, 180,000 more are children or grandchildren of foreign-born people, while only 120,000 are American born.

"San Francisco has had more than its share of upheavals—upheavals, moral and physical; upheavals of civic righteousness after being submerged in tidal waves of crime; three appalling upheavals by fire and one by earthquake. But it has never been stirred to its depths by a great religious upheaval. It says of itself: 'I am so peculiar, I am of such an artistic temperament, that I could never go to the mourners' bench as a penitent.' But who will doubt that God has very many people for his Name among the fine-tempered, sypathetic, big-hearted, care-free, flower-loving, hospitable people of the Pacific metropolis?

"It must be remembered that while our Eastern seaboard, from Puritan New England to Huguenot South Carolina, was settled by men of deepest religious convictions and the middle West by their children, California is an empire founded by reckless adventurers who came to search for gold. Modern California is a shoot off the old wild olive tree of 1849. It needs to be grafted with the pure gospel of the grace of God. Even the churches which hold the 20,000 Protestants of San Francisco need a revival of their faith. It seems to me that there was a tone of apologetics in the outgivings of the San Francisco pulpits, and a fear on the part of some of the preachers to stand boldly on the ever-recurrent 'Thus saith the Lord' of Scripture.

"Thus does San Francisco need to be saved from herself during the ten-month carnival of the Exposition. Thus does she challenge the Twentieth Century evangelism of our day."

WHERE GOD IS, WHAT GOD IS, WHEN GOD IS.

W. L. Stidger, Pastor of Calvary Methodist Church, S. F.

Where God Is.

Far beyond the purple hill line where the sunset's softening glow
Of glory tints the massive spread of evening cloud-drift;
On beyond the shadows of the twilight, farther than the evening star;
Out beyond the far-flung pathway of the wildest comet's spar.;
Deep into the breathless fathoms, where the widening, wildering slough
Gulfs lost worlds and Heaven's derelicts that sift
Them, crashing through the milky way into that colorless expanse;
Beyond the realm of time, and place, and littleness of mortal chance;
Further than the swiftest thought can speed its distances—
There, out there, beyond it all, is where God is!

Nearer than the crimson petal, drooping in its evening blush
From the rose bush here beside me, bending low its gentle face
As it feels the touch of shadows, and the evening kiss of dew,
Closer than the low lain southwind as it drifts its song anew;
More enfolding, more subdueing, than the twilight's sacred hush
Which wraps us in the mantel of its shadow-close embrace;
Closer than the croon at evening, breathing thoughts of motherhood
To Be; nearer even than the beating heart of Universal Brotherhood;
Nearer than the deepest love the whole world gives—
Here, just here, nearer than all, is where God is!

What God Is.

God is Master of the thunders, he is maker of the years;
Guiding hand of hurling, whirling, million spheres;
He is moulder of the mountains, he is cleaver of the vale;
Spirit of the shrieking winds that cry and creep and wail;
Mover of the glaciers; urger of the surging tides;
Where the centuries are brooding he in majesty abides.
Powerful, with might eternal, hurling eons into birth;

Human mind in faint conception grasps his super-human worth!

God is life of all the flowers,—their perfume, his gentle breath;
Color dies from out their petals, but for them there is no death.
He is spirit of the south winds softly touching wearied brow,
Then adrift along the river where the bending willows bow.
He is painter of the sunset's spreading splendor far above.
He is God of all the wide world's softened, tender, reaching love;
Powerful, yet ever gentle, soothing all the trembling fears,
Like a mother soothes her weeping child and wipes away its tears.

When God Is.

Far-fled aeons, leagues of chaos, stretching deep into the past
Saw the fleeting centuries of dayless night rush, wildly fast;
Saw the reach of mighty forests, saw the creeping tendrils grope
Athrough the murky maize, feeling deep into the grime;
Massive carbon beds of future warmth and future hope
Spread by hand eternal in the wondrous miracle of time;
When the world was gloom, unseeing, far to east, its maiden dawn;
When the chaos seemed unfathered by a single law of cause;
There, amid it all, and in it all, and through it all,
Far-seeing heart of care, and love, and hope, **God Was!**
Fleeting, like a swallow swings its sweep across a stream;
Flashing as the summer lightning hisses far above the steep;
Life in reckless panorama rushes onward like a dream
Of thousand years, that flashes through the closing breath of sleep;
Onward, never stopping for a moment's gasp of breadth;
Onward, ever onward, through the whirling haze of years,
Like unto a wild night rider in his race with fleet-winged death;
What we call the **now** of life swings, ever wild with myriad fears
Down the unknown path before it, to its unknown destinies;
But here, amid it all, in it all, and through it all,
Far-seeing heart of care, and love, and hope, **God** is.
Trembling hearts reach ever outward through the aeons yet to be;
Reach into unfathomed thought-drifts that the clouded future holds;
Cry into the night, unknowing, of the World Soul's destiny;
Peering with strained eyes to glimpse them what the curtained mist unfolds;
Never knowing, never hearing, never seeing through the night
With certainty what hope there lies beyond the hills of thought;
With certainty if gleams beyond the dark a flood of light;
No light, no hope, no voice the future holds, save what all time **has taught;**
That then, as now, and as has ever been; for you, for me,
Amid it all, and in it all, and through it all **God e'rr shall be!**

METHODIST PROTESTANT AND UNITED BRETHREN UNION.

The joint commission of the two churches met in Indianapolis on the 22nd of April. The proceedings were harmonious and progressive and pointed decisively toward union. The paper adopted by the United Brethren commission and approved by the Methodist Protestant expressed the following conclusions:

"1. A recognition of the fact that the Methodist Protestant Church has fully completed the course of action required by our polity in preparation for the union, and that the next step in the process is the referendum vote by the United Brethren people.

"2. The expressed determination to order the referendum vote at the earliest possible date.

"3. The assurance that an immediate propaganda is to begin, not with a campaign of controversy but of information, to the end that the people of each denomination may be made familiar with the polity and institutions of the other, and brought into that spiritual sympathy which is the essence of union.

"4. In harmony with the plan thus decided upon, a publicity committee was appointed by the joint commission, two from each denomination, whose duty it shall be to prepare literature on the subject of church union; and the publishers at Pittsburgh, Dayton and Baltimore were expressly called upon to co-operate in this plan of campaign looking towards union.

"5. It was also enacted, both commissions agreeing unanimously, advising that the sub-title adopted at the first Columbus meeting of the commissioners should be restored, the full name to become once again, "The United Protestant Church" (composed of the Methodist Protestant Church and the Church of the United Brethren in Christ).

"6. The paper took finally a broad and comprehensive view of possible church union in America, and opened the door of approach in these negotiations to all denominations of like faith and polity."

THE WOMAN'S CONGRESS OF MISSIONS.

Where Will It Be?

In the First Congregational Church, San Francisco.

When Does It Take Place?

June 6-13, 1915.

Who Is In Charge?

The Council of Women for Home Missions. The Federation of Women's Boards of Foreign Missions. A large California Committee.

What Is The Program?

Inspirational Addresses, Institute of Methods, Conferences, Pageants, Study Classes, Exhibit of Literature.

Will You Pray?

For the Leaders, for the speakers, for the hearers, for the far-reaching influence of this Congress?

Why Not Help?

By attending. By commending it to others?

Among the Churches.

CALIFORNIA.

Berkeley First.—Nine persons were welcomed into fellowship last Sunday, six on confession.

Ventura.—The Rev. W. H. Hannaford, formerly of Sierra Madre, entered on the pastorate in Ventura in March.

Sierra Madre.—The Rev. Fred Staff who was compelled to lay down the work at Santa Ana last year because of ill health has fully recovered and has accepted a call to the work in Sierra Madre.

Sebastopol.—Work goes on encouragingly at Sebastopol despite the necessity of holding services in a hall since the fire that destroyed the meeting house last winter. The Sunday school shows an increase in attendance over a year ago. Four united with the church on Easter morning, three on confession.

Pomona.—At the communion service on Sunday, May 2, there were eleven additions to the membership at Pilgrim Church, nine on confession of faith and two by letter. Of those uniting on confession five were young men and boys from the Boy's Brigade. Seven cildren were baptized, three of these being the children of parents uniting with the church at the same time on confession of faith.

Lodi.—For three weeks before Easter we were engaged in Special Meetings, the pastor acting as his own evangelist. Splendid meetings, fine audiences. Just now we are engaged in building a new manse. The building is up, and today they are putting the rafters for the roof in place. The old manse has been moved back onto an excavation for basement full size, and will be remodelled and fitted up for Sunday School, and club purposes, and will be used as the parish house. Everybody hard at work. Members received into the church fellowship as follows: Feb. 21. Two by letter. March 7. Two by letter, nine by Conf. Faith. Nine baptisms. April 4. Four by lettter, seventeen by Conf. Faith. Eleven baptisms. Total 34 in 6 weeks.

Oakland Fourth.—The "At Home" of the Women's Association on last Thursday afternoon was an enjoyable affair. Sixty women were cordially received and delightfully entertained in the new and beautiful parlors of the church. Baskets of roses, ferns and palms delighted the eye. The new carpet of harmonious coloring added warmth and comfort. A program of charming songs and violin solos gave great pleasure while later in the afternoon hospitality continued in the serving of refreshments. Several names were added to the list of membership in the Women's Association, an organization, the several departments of which are proving effective in the advancement of this church. The Men's Club is also doing splendid work. We are continually increasing our attractiveness and are soon to be known by a new and beautiful name. I do not at the present time feel at liberty to give even a hint of what it is to be but the next bit of news from us will not be under the name of Fourth Congregational Church.

Pasadena First.—Darius Cobb, the New England artist, exhibited his great picture "The Master" at the morning service April 25th and so great was the interest manifested that he was persuaded to return on Monday evening for a second exhibition. Mr. Cobb is accompanied by Dr. Cratheon of Worcester Mass. Dr. Edward Lincoln Smith, New York secretary of the American Board, gave an inspirational address on the work of that organization last Sunday morning. A pleasing "stunt" was given at the Bible School last Sunday when a class of nineteen High School boys marched down from the gallery and passed in single file across the platform, each depositing in the "birthday box" his contribution in honor of the third anniversary of the class organization. The second Sunday in the month is set apart as "Bible School Day" for the morning service, when the little children march in a processional to stand before the pulpit and join in the Lord's prayer, after a word of greeting from the pastor. Many of the older classes and departments set together at this service. During the Union revival services under the leadership of Evangelists Brown and Curry, the Sunday evening and the prayer meeting services are merged into the meetings at the tabernacle. Much interest is shown in these special services, and in spite of showery weather the large temporary building with a seating capacity of 5000 is often taxed to its utmost. As many as 2000 people have atended some of the week-day morning services, and the great choir of several hundred voices is full night after night.

EVENTS AND ACTIVITIES IN CHURCH CIRCLES IN LOS ANGELES AND VICINITY.

Dr. Turk to Leave Los Angeles.

The call of Dr. Morris H. Turk to the pastorate of Westminster, the leading Congregational church of Kansas City, has been the principal topic of interest in Congregational circles here during the past week. A short time ago Dr. Turk received an invitation to occupy the pulpit of Westminster on a certain Sunday in April, expenses for the trip to Kansas City for himself and wife to be provided by that church. He accordingly went and preached for the congregation of this large Kansas City church with the inevitable result that he was notified by telegram last Thursday of the unanimous call of the members to become their pastor.

During the little more than two years that Dr. Turk has served First Church, Los Angeles, as co-pastor with Dr. William Horace Day, he and his wife have greatly endeared themselves to the entire congregation and his removal to Kansas City carries with it keen regret. It is not to be suppossed however, that any one church could long hold the services of two such splendid leaders as Dr. Day and Dr. Turk. As a matter of fact it would be inconsistent to permit one congregation to appropriate so much talent. Dr. Turk came here in 1913 and, in answer to a call immediately following the death of Dr. Warren F. Day, assumed the co-pastorship Feb. 1st, 1913. During the absence of Dr. Day on his foreign tour last year, Dr. Turk admirably and ably carried forward the work of the church. The date of his going to Kansas City has not yet been definitely fixed.

Miss Woodberry.

The reception given to Miss Miriam L. Woodberry of

New York, secretary for Woman's Work of the National Missionary Society, in the parlors of First Church, Los Angeles, last Thursday afternoon was very largely atended by women representing the Congregational churches of the city and vicinity. The rooms were beautifully decorated with quantities of cut flowers and an informal reception preceded and followed the address of Miss Woodberry. Mrs. H. G. Brainerd presided, and Mrs. William Horace Day introduced the speaker who told us in her fascinating fashion of her experiences, up in the Kentucky mountains and down in New Mexico where she witnessed strange scenes among the Penitentes where our missionary, Miss Gibson, is literally "holding down" our mission "Ten dollars from a railroad" as Miss Woodberry naively expressed it.

Miss Woodberry will be in Southern California for a month before leaving for San Francisco to attend the Woman's Congress of Missions.

A Famous Painting.

The exhibition of the famous painting "The Master" by Darious Cobb, the Boston artist, at the First Congregational Church last Sunday evening, called out an immense congregation that filled to overflowing the great auditorium and gallery, and hundreds were turned away unable to get even standing room in the lobby. This painting of The Christ which has occupied thirty years in its creation, is regarded by the veteran artist as the crowning work of his life. He is now an old man of eighty years and his brush has painted many notable pictures but none that so holds and fascinates the multitudes as this small square of canvas from which gaze the calm eyes of The Master. The majesty and sweetness of the face, with its expression of power and peace hold your attention with resistless attraction. In answer to the demand, the picture was exhibited a second time at First Church and was also shown at First Church, Pasadena. From here it goes to San Diego to be exhibited at the Exposition and after that will be taken to San Francisco to the Panama-Pacific Exposition. Mr. Cobb is accompanied on his mission by Rev. C. F. Hill Crathers of Park Church, Worcester, who was voted an extended leave of absence by his congregation for this purpose. The picture was exhibited in the leading cities of the Atlantic seaboard and across the continent on its journey to the Pacific Coast.

Sermons, Missionary Meetings, Receptions and Conventions.

Dr. William Horace Day began last Sunday a series of illustrated sermons on foreign life and policies. "Russia—Its Social and Religious Life" was his first topic, which will be followed on the evening of May 16th with "Great Britain and Her Policies", and on the following week "The Balkans and the Eastern Question".

During Lent Dr. Turk gave a series of lenten lectures immediately preceding the public morning service in the auditorium which attracted much attention. In answer to a general request, he will give another series of these Sunday morning lectures beginning May 9th and continuing for three successive Sundays. The general topic will be "The Eternal God". He will first consider "God, the Cosmic Creator", next, "God, the Sovereign Ruler" and lastly, "God, the Eternal Father".

The Women's work Society of First Church, of which Mrs. J. C. F. Atsatt is president, is planning a Cranford tea for the afternoon and evening of May 27th, with the laudable object of increasing revenue. The gentle dames of Cranford, clad in gowns of that period, will serve tea and Cranford conversation in generous quantities, and an attractive programme will be provided.

During the past week Mrs. Helen Louis Brown of North Union Avenue entertained a party of Pomona College alumni and former fellow students at a delightful tea. After her marriage, Mrs. Brown spent several years in South America where her husband had mining interests in Peru. She colected quantities of valuable and interesting souvenirs in the shape of exquisitely embroidered shawls, handsome hammered silver and other curios which held the eager interest of her guests.

The National Biennial of the Y. W. C. A. which opens here this week calls together delegates from all over the country. Among the early arrivals is that of Dr. and Mrs. B. T. Vincent of Denver. Dr. Vincent is a brother of Bishop John H. Vincent, founder of the Chautauqua movement, and his wife, who comes as a delegate to the Biennial, is president of the Chautauqua Woman's Club, one of the most novel women's clubs in this country and with the most cosmopolitan membership. It holds daily sessions for several weeks every summer at Chautauqua, N. Y., the seat of the original Chautauqua, founded by Bishop Vincent and the late Lewis Miller, in 1878. Mrs. Vincent has the distinction of being not only the first president of this woman's club, but the only one it has ever had.

Mrs. W. H. K. Bent, secretary of the Woman's Home Missionary Union of Southern California, has been appointed a delegate to the Woman's Congress of Missions to be held in San Francisco early in June.

The seventh annual session of the Inter-denominational Summer School of Missions will open here May 31st and continue till June 5th. This is a full month or six weeks earlier than usual, the date having been moved forward on account of the large number of national conventions scheduled for Los Angeles this summer. Mrs. Helen Barrett Montgomery will lead the study of the foreign text books in place of Mrs. D. G. Wells who has led the school for several summers past. The coming of Mrs. Montgomery is looked forward to with keen interest and a cordial welcome is awaiting her. The sessions of the School will be held in the splendid new Trinty Auditorium on Grand Avenue.

At the recent Easter twilight communion at First Church, Los Angeles, seventy new members were received into the church bringing the total membership up to 2289, including the Japanese, Chinese and Armenian branches.

Los Angeles, May 3. SYDNEY FORD.

NOTES AND PERSONALS.

The Sacramento Association meets May 12-13 in the First Congregational Church of Sacramento.

Sunday morning, May the 16th, the Rev. Dr. E. L. Smith, the New York Secretary of the American Board, will speak in the First Congregational Church of Berkeley.

The Rev. Dr. Brooks will give the baccalaureate sermon at the University of Nevada next Sunday. Professor McCown of Pacific Theological Seminary will occupy his pulpit in Berkeley at that time.

The Rev. L. B. Briggs, pastor of the Congregational Church at Santa Cruz, has arranged for Rabbi Meyer of

San Francisco, Dean Wilbur of the Unitarian Theological Seminary in Berkeley, and Mr. McCallister, the Episcopal rector at Santa Cruz, to preach in the Congregational Church at Santa Cruz successively, at different times, on the text, "Every man shall give account of himself unto God."

The Rev. George Irving, editor of the "North American Student", has been conducting a series of conferences and meetings at Pomona College through four days. Mr. Irving was invited into the work among college students by John R. Mott at the conclusion of his service as associate pastor of the Claremont church two years ago. His direct, personal and practical method of address grips the consciences of thoughtful young people. From Pomona College Mr. Irving will go to the University of Southern California this week in Los Angeles and for a day to the session of the Congregational Conference of the Churches of the South Land at Riverside.

The Southern California Congregational Conference will meet in annual session in Riverside, on Monday, May the 10th at 2:30 p. m. and continue through Tuesday and Wednesday. The annual sermon will be given Monday evening by the Rev. George M. Morrison of Pasadena. The closing address, on Wednesday evening, will be given by Professor Rauschenbusch of Rochester, New York, on "Christianizing the Social Order. The veteran Dr. Meredith is on the program for addresses on "The Divine Anointing—In the Provisions of the Gospel" and "The Divine Anointing—In the Experience of the Church. "The Intellectual Appeal of Religion" will be presented by the Rev. Dr. Kingman. "The Emotional Appeal of Religion" and "The Human Appeal of Religion" by the Rev. H. B. Roberts and Judge Neely respectively. Secretary Smith of the American Board will speak on "The Business of Foreign Missions," and Miss Woodberry of the National Home Missionary Society on "Immigration and Congregational Responsibility." The New Congregationalism will be discussed; and there will be consideration of "A Missionary Policy for the Conference." Many other addresses not here mentioned indicate a very profitable and inspiring time for all in attendance. Professor Rauschenbusch is to speak three times. One of his topics being, "Personal Religion and the Social Faith."

SANTA CLARA ASSOCIATION.

The Santa Clara Association met for its forty-ninth meeting with the San Jose church, April 27 and 28. Our Association meets but once a year, but for a two days meeting when we gather. The gracious hospitality of the San Jose church was most generous. Our local Association is the only one of our gatherings now, where all the delegates are entertained freely the entire time of the Association. The San Jose church certainly "did them proud," serving two beautiful meals each day, opening their homes to all pastors and delegates, and on the closing day giving all visitors an auto ride throughout the "Garden City" and its environing orchards.

The various sessions were well attended, every church being represented. The reports from the churches gave delightfully intimate glimpses into the growing life of the various fields, showing here and there problems faced with courage and determination, and many a cheering story of achievement and success. The "Woman's Hour" this year gave a most deligtful variety from the usual. A number of the churches had been asked to give "Our tried and tested plans and methods". This resulted in an hour of such interest and value that the men all stayed! Mrs. C. S. Osgood of Saratoga had general charge. The papers and discussions all proved helpful. Dr. J. H. Williams giving a paper of great value on "Church efficiency," L. B. Briggs a most iluminating and carefuly prepared address on "The Psychology of the crowd." A paper well worth a wider hearing. W. J. Speers—just returned from five years in Europe spoke on "The Church and the world crisis," bringing a wealth of facts gathered from personal observation and experience. We had had no book review for some years, but at Dr. Willard's request C. S. Osgood gave a splendid review of the book: "The Gospel of Jesus and the Problem of Democracy." The Association sermon was given by Rev. Mark Munson of Pescadero. The address of the Association was given on closing night by the Rev. R. R. Brooks, D.D., of Berkeley on "The Religious Outlook of the Times," a most inspiring address, deeply spiritual and hopefully optimistic.

Rev. C. S. Osgood was elected Moderator for the coming year. We meet with the Santa Cruz church in 1916. Geo. H. Atkinson—Registrar for nine years—was re-elected to that position. Dr. E. R. Wagner of San Jose was elected delegate to the National Council, with E. A. Bunker of Pacific Grove alternate. Our Association believes in using its strong laymen. The Home Missionary Committee was re-elected and Geo. H. Atkinson nominated to the state conference as Director from this Association. Rev. C. G. Marshall—just come to Sunnyvale from Iowa—was chosen preacher for next meeting.

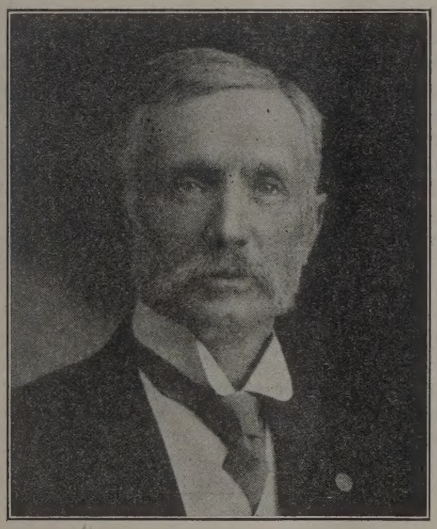
HENRY PAINE BRAINERD.

Soon after—in October 1865—I began my pastorate in Petaluma, I noticed in the congregation, and found to be among those recently received to the church, a young man from Massachusetts who after returning from service in the Union Army had come to make his home in California. He was employed as a journeyman in the principal saddlery store in the city. He was almost excessively modest and retiring, and seemed in that way to have escaped the notice of the leading members of the church. I was more closely drawn to him with every successive interview and in anticipation of an approaching Annual Meeting of the church I called attention to him, saying that he was such a young man as ought to be brought out into active service. He was elected clerk of the church. Before my brief pastorate of three years ended, he became Superintendent of the Sunday School. Diffidently and reluctantly he accepted that responsibility, but I found it a comfort to have him co-working with me, and I was glad to work with him: and together we succeeded.

I think that it was before I came to San Francisco, that he became a partner in the store in which he had been employed. Afterwards the work involved in this sort of business was found to be undermining his very vigorous health, and he retired from it to enter upon occupations which would give him more of the out-of-door air.

Gradually he became more and more prominent in the affairs of the city, being twice its mayor, and greatly trusted in affairs social and financial as well as religious. I have even heard him called the first citizen of Petaluma, an encomium which he would be the last to regard as befitting him. It was said of him at the recent semi-centennial of the church that he had been in continuous active service as an officer of that church for fifty years.

He was born in Maine in 1839. He passed into the new body celestial and eternal on Monday, April 12th, aged 76 years. A widow and two children, now adults, survive him. One of the Petaluma dailies paid an extended tribute



to him from which we quote—with slight condensation, the following, "The whole community is bereaved and mourning. His life has been so closely interwoven with the advancement of this city: he was so prominently connected with every forward move, that things will not seem the same without him. He was a man whose word was as good as his bond:—in all his dealings faithful, honorable, generous, an ornament to the community in which he dwelt for fiftyone years."—W. C. P.

WASHINGTON.

Rev. G. H. Wilbur, recently of Sprague, has begun his ministry at Malden.

Rev. S. A. Long has closed his labors at St. John and is seeking a new field.

Rev. W. P. Ames, of Cherry, after a successful winter's work, is spending a few weeks in recreation in the Puget Sound country.

Superintendent J. R. Knodell is taking a short respite from his arduous labors at Portland, Ore.

Rev. J. N. Pendleton, S. S. missionary, has organized 2 Sunday schools recently, one at Millwood, in the suburbs of Spokane, and one near Shimakain mission, 25 miles northwest of Spokane.

Rev. W. D. Eddy, of Spokane, has united with the International Apostolic Congress (a new faith healing sect).

Seattle Notes.

According to a statement made April the 15th the pledges for the current expenses of Plymouth Church, Seattle, numbered 496, varying from one cent to $12.50 a week.

The Rev. Dr. Edward Lincoln Smith will be with Pilgrim Church Sunday May 23. Arrangements are being made for a banquet of 400 men in Seattle Tuesday evening of that week, to be addressed by him.

The Rev. George H. Lee, pastor of the Ballard Presbyterian Church, for twelve years pastor of one of the Seattle Congregational churches, has accepted a call from the Presbyterian Church at Newbergh, Oregon.

The Rev. Vinton P. Eastman writes from Lintsing, China, to Plymouth Church: "We are very glad to hear that the bell is on its way towards us. This will be a constant reminder of you all, as well as a fitting memorial for little Preston."

Spokane Notes.

The Inquiry Club of this city, an organization composed mostly of ministers, had a banquet recently in honor of the venerable divine of Chicago, Dr. F. A. Noble.

The Dr. gave an informal address which was greatly enjoyed and which made a profound impression upon all present. The address was remarkable for its felicity of expression, pertinent humor, and warm sympthetic emotion, and full of the most practical suggestions to ministers of the Gospel. He advised strongly the habit of reading great books, the classics, biographies of great and good men, the beginning and development of great institutions of learning like Oberlin college. He emphasized above all the supreme importance of preaching a positive Gospel as the only saving power.

It was a veritable benediction to listen to the prophet of God, of more than half a century experience, holding up the dignity, power and opportunity of the ministry, and with holy unction urging the necessity of preaching the eternal verities of the Word of God. The writer with others felt that it was the most helpful address heard for many years.

The Doctor is visiting his son and family. The son, Frederic Perry, is the able editor of the Spokesman-Review, the greatest daily paper in the "Inland Empire."

We hope to have the privilege of hearing the senior Dr. again as he and Mrs. Noble are liable to spend the summer in this region.

Dr. Thomas McClelland, president of Knox college at Galesburg, Ill., spent a part of a day here recently, and was guest of the University club at an informal dinner. He referred to the great changes which had taken place in this region since his last visit 12 years ago. He was on his way home from the coast. J. E.

RESOLUTIONS FOR PEACE AND FAIR PLAY

(Copy of resolution passed by the Columbia River Association of Congregational Churches and Ministers in Washington while in annual session at White Salmon, Wash., April 13th and 14th, 1915.)

We believe that the safety, honor, power and influence of the United States never can rest upon a standing army and navy. We are therefore utterly opposed to putting on the backs of the American people the incubus of increased armaments which would drag the republic down from its high championship of peace among nations.

We believe that armaments are breeders of war, and

that, as Christians, we should do our best to hasten the end of the lie of militarism, that peace can be maintained by preparing for war. This lie has just turned Europe into a vast slaughter house.

We believe our worst enemies are those within our gates who are leaving no stone unturned to urge the United States to follow in the foot steps of the Old World and base the safety of its civilization upon armaments. The strongest incitements to warlike thoughts, the worst menaces to peace come from the men whose business it is to supply the means of fighting.

We honor and uphold the President of the United States in his purpose to keep the peace with all nations and we approve his opposition to further increase our army and navy.

We believe that we should treat the people of all races and nationalities with absolute justice and fair play. We wish to maintain the friendship and good will of the great nation of Japan, and we condemn the anti-japanese agitation and laws passed by the legislature of California as unworthy any great state, a dishonor to our nation and a travesty of all the teachings of Christianity.

Rev. C. F. Clapp, Washougal, Wash. Moderator
Chas. H. Nellor, Stevenson, Wash., Registrar.
By vote of the Association, April 13, 1915.

CALIFORNIA THE MECCA FOR BIOLOGISTS.

Califonia promises to become a "summer capitol," as it were, for the whole country's biologists.

With the additional gife of $100,000 which Miss Ellen B. Scripps has now made to the University of California for further equipment for the Scripps Institution for Biological Research, that famous marine biological station, at La Jolla near San Diego, will become unexcelled in America for its facilities for study of the animal and plant life of the sea and of the great problems of physics, chemistry, and biology which make up the new science of oceanography.

Throughout the whole year visiting scientists come from all over the country to work for a time at the Scripps Institution. Particularly in summer do visiting investigators resort there to use its unusual opportunities.

Already Miss Scripps has given $300,000 for the equipment and endowment of the Scripps Institution. The additional $100,000 will provide for the building of a concrete pier a thousand feet long, at which can dock the Alexander Agassiz, the ocean-going ship with which the Scripps Institution does its dredging on the sea bottom, and its collecting of floating life from the Pacific. Various improvements will be made on the shore, also, including a fireproof library and museum building, where visitors may see some of the scientific treasures which have been accumulated and a new aquarium, including facilities for the display to visitors of living fishes, sponges, seaurchins, crustaceans, and other interesting denizens of the deep. There will be erected also additional dwellings and a community abode for visiting investigators.

Director William E. Ritter has been at work for a quarter of a century, as Professor of Zoology in the University of California, on his explorations of the life of the sea off the California coast. About ten years ago Miss Scripps began her generous provision for the development of the Scripps Institution for Biological Research. San Diego gave 177 acres of Pueblo lands, with a half mile of ocean frontage. Buildings were erected and a scientific staff organized who devote their time to explorations and researches as to the ocean and its inhabitants. At the present time $9000 per annum for the support of the Scripps Institution comes from a trust fund created by Miss Scripps, $1500 per annum is added to the maintenance fund by her brother, Mr. E. W. Scripps of Miramar, and the State of California provides an additional $7500 per annum.

One of the interesting results achieved has been proof by Hydrographer G. F. McEwen that cold waters from the ocean's depths up-well along the shores of California, thus equalizing and tempering the climate of the California coast. E. L. Michael and Calvin O. Esterly, Zoologists in the Scripps Institution, have shown by a study of the numbers and distribution of the arrow-worms and the copepods how automatically responsible they are to conditions of light and temperature. W. C. Crandall, Master of the Alexander Agassiz, has made interesting investigations as to the future possibilities of the kelp industy along the coast of California, examining the question of the available amount of these great sea-weeds and the economic problems involved in their use for fertilizer, iodine, potash salts, etc. Large numbers of new species of sea-creatures have been discovered and described.

Director Ritter has been particularly interested in the light which study of the behavior of the inhabitants of the sea throws upon correct understanding of the nature and the ways of man and of organized society, the problems of war and peace, cooperation and competition, and the processes of evolution.

A VOICE FROM THE CROWD.

People want a preacher "to be an intelligent man and a man with gumption enough to administer congregational affairs." But the increasing cry is for a spiritually minded man along with these other things. This thought is one of the "submarines" launched by George Wharton Pepper, L. L. D., a lawyer of nation-wide reputation, in a series of lectures on preaching delivered at Yale last month entitled, "A Voice from the Crowd." The exclusive serial rights to published the heart of this series of lectures has been granted to The Sunday School Times, an every-week religious publication. A post card request addressed to The Sunday School Times, Philadelphia, will bring a three weeks free trial of that paper containing a detailed announcement of this series of articles.

For The Children.

THE LITTLE RED HOUSE.

Once upon a time there was a little boy who was tired of all his toys, and tired of all his picture-books, and tired of all his play.

"What shall I do?" he asked his mother. And his dear mother, who always knew beautiful things for little boys to do, said, "You shall go on a journey and find a little red house with no doors and with a star inside.

Then the little boy's eyes grew big with wonder. "Which

way shall I go?" he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me all about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a merry little girl dancing along in the sunshine.

"Do you know where I shall find a little red house with no doors, and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway, looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors, and a star inside?" asked the little boy of the farmer.

The farmer laughed, too. "I've lived a great many years and I never saw one," he chuckled; "but ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy and popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther till he came to the granny sitting in her pretty garden of herbs and marigolds.

"Please, dear granny," asked the little boy, "where shall I find a little red house with no doors, and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily.

"I should like to find that little house myself," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill.

The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear and pushed him and dropped a pretty leaf into his hands, to show what a good comrade he was.

"Oh, wind," asked the little boy after they had gone along together quite away, "can you help me to find a little red house with no doors, and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple-tree and shook the branches. When the little boy caught up, there at his feet lay a rosy apple.

The little boy picked up the apple. It was as red as the sun had been able to paint it, and the thick, brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom fairy had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. Oh, how wonderful! There, there inside the apple lay a star holding brown seeds.

So the little boy called "Thank you!" to the wind; and the wind whistled back, "You're welcome."

Then little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he asked.

"Yes, indeed," answered his dear mother.—Carolyn Sherwin Bailey, in The Mother's Magazine.

PERRY'S THANKFUL LIST.

"Bring a list," the teacher said, looking around her little circle. "Put in all the things you are thankful for."

Sylvia Spring's little kid-gloved hand shot up.

"Yes, Sylvia?"

"S'posing we can't get paper long enough?" Already she could think of things enough to go clear down the page.

"But you are to select very carefully, dear, don't you see? Just the best-of-all things that you would miss most if you hadn't them to be thankful for."

"Can I put the baby in mine?" cried Bernice Berry, eagerly.

"Put all the dear babies in. I wish I had one for my list."

The little Sunday School class separated with a buzz of interested voices. It was only Perry who walked away soberly, with something like a bitter taste in his heart. She'd better have said to make a list of unthankful things; he could make one of that kind easy enough! No butter on his bread, no new shoes, new clothes, new anything; having to take home the washes to people's back doors; living on a washwoman street with a washwoman for a mother.

"I'm not thankful for a single thing!" Perry thought, bitterly. And then he saw Limpy Harris, making his di - cult way along the sidewalk. Limpy had never done anything but crawl—he'd never run.

"Except for legs—I'm thankful for legs," Perry amended, hurriedly. His own were so straight and strong and could beat in a race—my! After all, there was one thing he might put in a thankful list.

Queer things began to happen right away. A little farther down the street Perry passed an old man with an empty sleeve folded up neatly and pinned at the shoulder. Oh, of course, of course, he was thankful for arms!

Perhaps thinking of legs and arms suggested eyes, and thinking of eyes suggested Binney street. At any rate, Perry turned into Binney street, although it was the long way home. On Binney street, set back among clipped lawns and hedges, was the Blind School, and Perry's feet seemed to take him straight to it. He had often passed it before, but not the way he was passing it today—with a thankful list under way on the little blackboard of his mind. In the big yard of the blind home groups of little children were sitting about on benches.

"Eyes," wrote Perry, hurriedly, on the blackboard of his mind. He went on along Binney street, using his own eyes eagerly, thankfully. They were splendid ones—splendid! The doctor who came to school to examine the pupils said Perry Cobb had the best eyes in school, yes, sir!

This being the Sabbath, mother was not bending over a steamy, soapsudsy tub. Perry knew he should find her in her best dress, sitting with her poor parboiled fingers quiet in her lap. She would lift one hand to wave gaily to him as he came up the tiny path. He would wave back—he and mother always waved at each other, even when mother's hand was drippy wet from the tub. It was a nice way to come home—Perry pitied boys whose mothers never waved.

That was something to be thankful for, too. Mentally he wrote it in his list.

Mother looked up and waved as usual. When Perry got into the house she was already tying her apron-strings to get dinner. It was mother's blue Sunday apron that Perry liked.

"Three guesses what we're going to have for dinner!" she cried. "But you couldn't guess it in six!"

"Then it's something rich," Perry said, wisely. Something that rich people have for dinner, he meant.

"Yes, it is; go ahead, guess!"

"Chops!" That was "rich."

"No—one guess. Now, guess number two."

"Choc-late eclairs."

"Two—no. Number three!"

"Oh, I guess pudding with raisins in."

But none of the guesses was right.

It was oyster soup! The thing Perry liked best—fragrant oyster soup, with many little oyster islands floating about in it. And oysters, Perry knew, were very high down town in the big market. A rich dinner? Well, sir! He ate his brimming plateful with hearty relish.

"Son-o'-mine,'" mother said across the table, "don't scold about tubs and soap and clothes again. They bought you your dinner. I thought we could afford it today for a treat, because I'm going to have a new customer—a nice big family of clothes to wash! We're in luck, son-o'-mine."

"I'll take 'em home for you. Can I have a weeny spoonful more?"

. ."Three weenies—four, five, six! Do you mean you'll take them home whistling, dear?"

"Whistlin'!" he laughed.

He and mother knew what that meant. When he went off with the big basket on his cart, whistling as he went, it meant that mother had not had to ask him more than once.

"Yes, I'll take 'em home whistlin' 'Glory, Glory!" Perry said; and "Glory, Glory," meant she hadn't to ask him at all! Suddenly Perry had decided to put "clothes" in his list. A merry little thought popped into his head—if he couldn't be thankful for his own clothes he would be thankful for other people's.

After Perry had gone to bed that night he lay in the soft darkness and reviewed his list to himself. It was a pretty long one for a boy who hadn't been thankful for a single thing. He laughed softly. The teacher would guess he was a pretty thankful boy now! And perhaps his list would be longest of all.

"Son-o'-mine." It was mother in the doorway. Perry could hear her feeling her way over to him. He felt a warm little kiss. She sat on the edge of the bed and they had their Sabbath-night talk. There was always more time Sabbath night, and mother was more rested, but all the nights were good.

Then mother went away and Perry wrote his last word on his mind blackboard. The kiss was lingering on his lips as he wrote. He spelled this last word clearly in loving capitals, for it was the best word of them all. It was his very thankfulest word.

Legs, Arms, Eyes, Wavings, Rich dinners, Clothes (other people's), MOTHER.

It was a beautiful thankful list! Perry lay in the soft darkness and said it all over again.—Reformed Messenger.

THE SINGER.

He walks along the common shore
His solemn brethren travel o'er
They only strive to grasp and greet
Whate'er the waves wash to their feet.

He hears a strange, sweet melody
From unseen isles far in the sea;
And tries to sing with tuneful tongue
The songs that unto him are sung.

—Julia A. DuBois.

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